

16
QUESTIONS
AND
ANSWERS

Concerning the
Two Religions, viz.
That of the
Church of ENGLAND,
And the Other of the
Church of ROME.

*Intended for the Use and Benefit of the
Younger Sort of People.*

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Questions and Answers

Concerning the

Two Religions, &c.

I. Quest. **H**ow doth the Church of England differ from the Church of Rome?

Ans. The Church of England keeps close to the Ancient Creeds, commonly call'd the *Apostles*, the *Nicene*, and That of *Athanasius*; The Church of Rome hath added new Articles of Faith to these Ancient Creeds, which we reject.

II. Qu. *What did the Church of Rome add these new Articles of Faith?*

Ans. For the greatest part of them in the Council of *Trent*, and particularly in the

New Confession of Faith, compiled and publish'd by Pope *Pius* the 4th. a little above a hundred years ago.

III. Qu. *What's the reason, the Church of England doth not receive those New Articles of Faith?*

Ans^r. 1. Because they are not to be found in the Word of God.

2. Because many of them are contrary to the Word of God.

3. No Church in the World hath power to make New Articles of Faith.

IV. Qu. *What, and which are the New Articles of Faith, the Church of Rome hath added to the Ancient Creeds?*

Ans^r. Some of the principal are these following;

1. That the Apostolical, and Ecclesiastical, Traditions, *i. e.* of their Church, are most firmly to be admitted, and embraced, *i. e.* as they explain it, with Divine Faith, and with the same affection of Piety that is due to the Holy Scriptures.

2. That there are truly and properly Seven Sacraments of the New Law, instituted

stituted by Jesus Christ, and necessary to the Salvation of Mankind, though not all of them necessary to every Man, viz. *Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony.*

3. That all and every thing which was defined and declared about Justification by the *Council of Trent*, ought to be embraced and receiv'd.

4. That in the Mass is offer'd to God a true, proper, and propitiatory Sacrifice for the Quick and Dead.

5. That in the most Holy Sacrament of the *Eucharist*, there is truly, really, and substantially the Body and Blood, together with the Soul, and Divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of Bread into his Body, and of the whole substance of Wine into his Blood, which Conversion that Church calls *Transubstantiation*.

6. That under either kind, or *species* only, whole and entire Christ, and the true Sacrament is receiv'd, i.e. by consequence, *Laymen are justly denied the Cup in the Sacrament.*

7. That there is a Purgatory, and that the Souls there detained are help'd by the Suffrages of the Faithful.

A 3

8. That

8. That the Saints, who reign together with Christ, are to be Worshipped, and Invoked.

9. That the Reliques of these Saints are to be venerated.

10. That the Images of Christ, and the Mother of God, as also of other Saints, are to be had, and retain'd, and due Honour, and Veneration to be bestow'd on them.

11. That the power of Indulgences was left by Christ in his Church, and that their use is most wholsom to Christian People.

12. That the Roman Church is the Holy Catholique and Apostolique Church, and the Mother and Mistress of all Churches.

V. Qu. Why must not the Traditions, the Roman Church boasts of, be receiv'd with Divine Faith, nor with the same Pious Affection, that is due to the Holy Scriptures?

Ans. 1. This is to make them as necessary as Scripture; and to make the Traditions as necessary as the written Word of God, is to accuse the written Word of God of Imperfection, as if all things necessary to Salvation were not contain'd in it, contrary to *Psal. 19. 7. 2 Tim. 3. 15, 16, 17.*

2. The Traditions of the Church of Rome,

Rome, many of them are so far from being Apostolical, that they are false, and, at the best, uncertain.

3. Most of the Traditions of the Church of *Rome* cannot be Apostolical, because they have not been receiv'd in all Ages, by all Churches, and in all Places, which is the true character of Apostolical Traditions.

4. Why should others be obliged to receive all their Traditions, some of which are very uncertain, when they themselves reject Traditions, which are more certain, such as, the Tradition of Communicating Infants, and others?

5. We receive them not, because we see their sinister design in urging Traditions, which is, to make that an Article of Faith, by Tradition, which cannot be prov'd to be so, by the written Word of God.

6. If Traditions, not bottom'd in the written Word, must be receiv'd with Divine Faith, then our Faith must be built on the Testimony of the Church, as Divine, and Infallible, which is absurd.

VI Qu. *Why do not you Believe that there are truly and properly Seven Sacraments of the New Law?*

Ans. 1. The Holy Ghost in Scripture hath no where declared such a number.

2. This precise number of Seven Sacraments was not heard of in the Christian Church, till Twelve hundred years after Christ, and therefore is an Innovation.

3. The Council of Trent was the first, which made this number, an Article of Faith, and in doing so, usurp'd and attributed to themselves, a Divine Authority.

4. There are only two Sacraments instituted in the New Testament, *i. e.* true and proper Sacraments, *viz.* Baptism and the Supper of the Lord, answering to the two standing Sacraments in the Old Law, Circumcision and the Passover.

VII. Qu. Why do not you embrace all, that the Council of Trent hath defin'd about Justification?

Ans. Because the Council of Trent asserts, that the Good Works of a Justified Person do truly merit increase of Grace, and Eternal Life, which cannot be true,

1. Because St. Paul tells us, that we are not only Justified by Grace, Rom. 3. 24. but Sanctified by Grace, 1 Cor. 6. 11. and Glorified by Grace, Eph. 2. 8. Luke 12. 32 And if by Grace, there can be no such thing as Merit.

2. All

2. All the Good Works of Justified Persons are finite, and how can they merit a Glory, which is infinite? In Merit there must be a proportion betwixt the Work and Reward.

3. The Sufferings of this present Life, even the greatest persecutions, are not worthy to be compared with the future Glory. These merit not, how then shall other good Works merit, which are of less consequence?

4. Whatever is truly meritorious must have no flaws, no defects, no imperfections mingled with it, but even the best Works of justified Persons have some defects and imperfections, and therefore cannot merit.

5. Though God promises Eternal Life to our good Works, yet that only declares his great Goodness, not what is due in strict Justice to our good Works, and consequently his Promise doth not make our good Works truly meritorious.

VIII. Qu. *Why do not you admit of the Sacrifice of the Mass?*

Ans. 1. Because, if it be a true Propitiatory Sacrifice, and they offer it daily,
Christ

Christ must be kill'd every day, which is directly contrary to *Heb. 9. 25, 26, 27, 28.* And it sounds dreadful to a Christian Ear, that the Priest kills Christ every day.

2. Though the Lords Supper was call'd a Sacrifice in the Ancient Church, yet they meant no more by it, than that, as it takes in the whole action, it is only a commemoration, or representation of Christ's Sacrifice, and a Sacrifice of Prayer and Thanksgiving, but no proper or true propitiatory Sacrifice.

3. The words, *Do this in remembrance of me*, from which they prove the Institution of such a Sacrifice, import just the contrary.

4. They make the Sacrifice of the Mass available to the Dead, and to Souls in Purgatory, whereof there is not one word in all the New Testament.

5. The Sacrifice of the Mass is a great dishonour to our Blessed Lord in the Design, Practice, and Pretences of it, for it makes his Sacrifice imperfect.

6. They celebrate Masses to the honour of the Saints, which is to offer Sacrifice to their Honour, and therefore unlawful, because Sacrifice ought to be offer'd to the Honour of none but God.

IX. Qu. *Why do not you believe a Transubstantiation in the Lords Supper?*

Ans. 1. Our very Senses contradict such a Conversion of the Bread into the natural Body of Christ; for we may See, and Feel, and Taste, and Smell, that the Bread and Wine, after Consecration, are Bread and Wine still, and if we must deny our Senses, we shake the foundation of the Christian Religion.

2. It is against reason, that Christ's Body and Blood should be in a thousand places at once, as it must be, if in every place where Consecration of the Elements is used, such a Conversion be made.

3. It is against Scripture, for the Apostle, 1 Cor. 11. 26, 27, 28. calls it Bread after Consecration.

4. It is against the nature of a Sacrament, which is an outward visible Sign of something Spiritual, and Transubstantiation destroys the Sign, and consequently the Sacrament.

5. The words of Christ, *This is my Body*, from which they infer Transubstantiation, do not naturally infer such a change, by the confession of several Learned Papists themselves.

6. If there be such a Transubstantiation, Christ's Body must not be at such times in Heaven, contrary to the Article of our Faith, which imports, that Christ is to continue in Heaven, till the restitution of all things.

7. They themselves cannot be sure of such a change, because they make it dependent upon the intention of the Priest.

8. The absurdities, that flow from this Doctrine, are great and many, for it would follow, that Christ, who administered this Sacrament, did eat up himself; that the Disciples did eat up their Master; that Christ's Body may be lock'd up in a Box for half a year together, and longer, &c.

9. Transubstantiation is against the Doctrine of the Primitive Church, which calls the Bread, the Figure of Christ's Body.

10. This Doctrine is a mere Novelty, for it was but a disputable point, even in the Church of *Rome*, in the 9th and 10th Centuries, and made no Article of Faith, till 1200 years after Christ, and better, in the Council of *Lateran*.

11. The Doctrine of the Church of *England*, that the Bread represents, and is a Memorial of Christ's Body Crucified upon the Cross, and upon that account is
his

his Body, is true; and therefore that of Transubstantiation must be false. And that our Doctrine is true, is evident from hence.

1. It is agreeable to the nature of a Sacrament.

2. Agreeable to Christ's explication, when he speaks of his Body; *Do this in remembrance of me.*

3. Agreeable to the Doctrine of the Primitive Church for the first 800 years after Christ, as some of the Papists themselves confess.

4. Agreeable to the expressions used in the Passover, to which this Sacrament Answers. For when at the eating of the Paschal Lamb, they said, *This is the Passover*, every body knew the meaning was, *It is the Memorial of it.*

5. There is no inconvenience in our Doctrine, whereas in Transubstantiation there are abundance of absurdities, as hath been said already.

X. Quest. *Why do you think it unlawful for Laymen to receive the Communion in one kind only?*

Ans. 1.

Answe. Because Christ saith expressely to the Disciples, not only *Take, eat,* but also, *Drink ye all of this,* *Matth. 26. 27.*

2. The Practice of the Universal Church of Christ, for a thousand year together, is against it.

3. It's a Novelty, for the Council of *Constance* in the year 1416. was the first; that durst venture upon this Sacrledge, and deprive the Laity of the Cup in the Sacrament, notwithstanding Christ's Institution, and the Practice of the Primitive Church.

4. The Priests in the Church of *Rome* dare not Consecrate without the Cup, nor look upon the Sacrament as perfect without it, nor receive it without the Cup, and if the neglect of it be sinful to them, must it not be so to the Laity?

5. All the Eastern Churches at this day Communicate the Laity in both kinds, and think it unlawful to do otherwise.

6. As much as the Church of *Rome* is against the Laitys Communion in both kinds, Time was, when one of their own Popes, *Gelasius* by Name, who lived about 500 years after Christ, said, *Let the People either participate of both parts of the Sacrament, or be hindered and kept from both.*

7. What

7. What they say of Receiving whole Christ, or the whole Sacrament, in one kind; besides that, they have the Institution of the Sacrament against them; how can they receive whole Christ in one kind; when they make this Sacrament a Sacrifice, where the Blood must be separated from the Body, else it is not considered as shed, and how can they receive the whole Sacrament in one kind, when the Sacrament consists of Two distinct parts, by their own confession?

8. In Communicating in one kind only, the significancy of the Sacrament is destroy'd, for it is a Representation of our Lords death; and how can that Death be represented, without representing the separation of his Flesh and Blood, and how can they commemorate this Separation, without receiving them separated?

XI. Qu. *Why do not you believe a Purgatory?*

Ans. 1. Because the Scripture makes mention only of Two Places, or States, men enter into after death, i. e. Heaven and Hell, taking no notice of Purgatory.

2. The

2. The Men they send into Purgatory are Good Men, and True Believers, and therefore in Christ Jesus; and we read, there is no condemnation to them that are in Christ Jesus, *Rom. 8. 1.*

3. Good Men are said to rest from their Labours, from the moment of their death, *Rev. 14. 13.* And how do they rest from their Labours, if they Labour under Torments?

4. This Doctrine is injurious to the Satisfaction and Merits of Christ, as if they did not procure a full remission of Sin, and the guilt of it, to those that belong to him.

5. In Purgatory, they say, they are only Venial Sins that are punish'd; and is it rational that God forgives the greater Sins, and the punishment due to them, and punishes the Venial with inexpressible Torments, which, they themselves confess, do not interrupt the State of Grace?

6. This Doctrine is a Novelty, and was no Article of Faith, no not in their own Church, till the Council of *Trent.*

7. It's a Doctrine, which People in the Church of *Rome* have been led into by Tales and Legends, and Monkish stories, and is the great instrument of Gain and Profit.

8. The

8. The Primitive Church did not believe it, for the Fire the Fathers talk'd of, was a Fire at the day of Judgment.

9. The Greek Church at this day, gives no credit to this Doctrine.

10. Though the Primitive Church did Pray for the Dead, yet it was not for Souls that were in Torment, but for Souls in a State of Refreshment, and Felicity, that God would shew them Mercy in the last day, and hasten their happy Resurrection, and give them a Blessed Sentence.

XII. Qu. *Why do not Jo: Invoke and Worship, or Pray to the Virgin Mary, and the Saints departed?*

Ans. 1. Because the Word of God is directly against it, for it saith, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matth. 4. 10.

2. It is absurd and irrational, to worship Men and Women, who are not present to receive our Worship; or to speak to Beings, who we neither see, nor can be, sure that they hear us.

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3. Prayer is a Spiritual Sacrifice, and therefore must be offer'd to God only. External Sacrifice offer'd to Creatures, by the Confession of the Papists themselves, would be Idolatry, and therefore much more a Spiritual Sacrifice, as it is much nobler, and of greater consequence than the other.

4. This Invocation of Saints, is an Innovation, for there is no example of it for the first three hundred years after Christ.

5. We are expressly commanded to come directly to God in Prayer, through our only Mediator Jesus Christ, *Psal.* 50. 15. *1 Tim.* 2. 5. and to Invoke Saints departed, to Intercede for us, is to disobey this Command.

6. It's a great dishonour to God to beg that of Saints which God only can give; for this is to ascribe to them Divine Power; such is their Prayer in the Office of the *Bl. ssed Virgin, Mary, Mother of Mercy, protect us from the enemy, and receive us in the hour of death.*

7. The excuse they make, that they pray only to Saints to pray for them; even this is injurious to the Mediation of Christ

Christ Jesus, for this is to make innumerable Mediators, and tacitly to accuse his Mediation of Imperfection, who is our only Mediator, not only of Redemption, but of Intercession too.

8. This Invocation of Saints departed, is injurious to the Saints themselves, who, were they to appear here, would disdain to receive that Honour, which is due to God only.

9. Their praying in Saints departed, is not the same with our desiring our neighbors here on Earth, to pray for us, for we know our neighbors hear us: nor is it any more than a friendly Request.

Here are no formal Prayers offer'd to our Neighbors in a Devotional way; Besides, for this we have a Command, but none for the other.

XIII. Q^a. *Why do not you Worship or Venerate the Reliques of Saints departed?*

Ans^r. 1. Because, if I am not to give Religious Honour to Saints departed, I must give none to their Reliques.

2. There is no Command, nor Example in Scripture for this practice.

B 2

3. It's

3. It's a Novelty, for this trade of Reliques was not known or heard of, till very near 400 years after Christ.

4. We read indeed, that Devout Men carried *St. Stephen* to his Burial, but there was no stir made with his Reliques.

5. Some of the wiser sort of Papists confess themselves, that there are great cheats in Reliques, and that Bones of Thieves and Murtherers are sometimes Honour'd, and Ador'd for Reliques of Saints.

6. The Miracles pretended to be wrought by these Reliques, have been found often to be nothing but delusions of the Devil.

8. By this Superstitious veneration of Reliques, Mens Minds are diverted, and turned away from that rational and spiritual Worship, the Gospel requires.

9. It's evident from experience, that the People in the Church of Rome, put great trust and confidence in Reliques, and abuse them into Superstition.

XIV. Qu. *Why may not the Images of God, of Christ, of the Virgin Mary, and of other Saints, be venerated or worshipped?*

Ans.

Ans. 1. Because, as to Images of God, God declares his anger against those that pretend to make any similitude of him. *Dent.* 4. 15, 16. *Ez.* 40. 18. And if it be not lawful to make them, it must be more unlawful to worship them.

2. This Worship, or Veneration, is peremptorily forbid in the Second Commandment, and under very severe penalties.

3. Even the worship of the true God by an Image, is unlawful, and call'd Idolatry, as is evident from the example of the Israelites, worshipping the true God by the Figure of the Golden Calf, *1 Cor.* 10. 7.

4. The Primitive Christians would not suffer Images, so much as to be painted on the Walls of Churches, so far they were from thinking the Worship lawful.

5. Several Councils of old have condemn'd this Worship.

6. The *Carpocratians* were counted Hereticks in the Primitive Church, for worshipping the Images of Christ and *St. Paul*.

7. God doth not only forbid placing Divine virtue in Images, but falling down before them in a Religious way; and whatever Mens intentions are, he interprets their

falling down before them, as worshipping the Image it self, *Jer. 2. 26, 27. Es. 44. 17.*

8. The Heathens excused their worship of Images, with the same Argument the Church of *Rome* makes use of, that they did not worship the Image, but the Person represented by the Image; yet the Christians charg'd them with Idolatry.

9. So great an aversion had the Primitive Christians from all such worship, that *St. Epiphanius*, Bishop of *Salamina*, who lived in the 4th Century, tore a Veil in a Church, on which an Image of Christ, or some Saint, was painted, looking upon it as scandalous and dishonourable to Religion.

10. Though the Second Council of *Nice* establish'd this Image Worship, yet the Council of *Frankford*, that follow'd soon after, condemn'd those Fathers for their Superstition, and deflecting from the Primitive Rule.

XV. Qu. *Why do you reject the use of Indulgences, and Dispensations of the Treasure of the Church?*

Answer.

Ans. 1. Because they are built upon false foundations, such as Purgatory, Supererogations of Saints, *i. e.* their doing more than was necessary, God's imperfect forgiving of sins, and satisfactions to be made to the Justice of God.

2. These Indulgences are things not so much as heard of in the Primitive Church, for they are wholly engross'd by the Pope, who sends his servants abroad to sell them for Money.

3. Though in the Primitive Church, the respective Bishops in their Diocesses relax'd the time of a true Penitents severity, he was to undergo; yet they never intended to free the penitent from the pains of Purgatory, much less, to apply to them the superfluous Merits of Saints, as is done in these Popish Indulgences.

4. They have no foundation in Scripture, b. the confession of their own Learned Men; and they came very late into the Church, not till 1200 years after Christ; and it's evident, they are used as a means to get Money.

5. By these Indulgences Men are hinder'd from a true Repentance, for they pretend to release Men, both from Sin and

punishment, at least the People are suffer'd to think so, if they do but say so many Prayers, or go in Pilgrimage to such a place, or abstain on certain days, from certain sorts of Meat, or give a large sum of Money for the building of a Church, or go to War against Infidels, &c.

XVI. Qu. *Why do not you believe, that the Church of Rome is the Catholick Church?*

Ans. 1. Because there are vast multitudes of Christians in the World, which are not in Communion with the Church of Rome, and yet are Members of the Catholick, i. e. Christ's Universal Church dispers'd all the World over.

2. To say, that the Church of Rome is the Catholick Church, is to say, that a part is the whole, or that a House is a whole City, or that one Member is the whole Body.

3. The Primitive Christians did not take the Church of Rome to be the only Catholick Church.

4. God hath no where in Scripture declared so much.

5. To say, the Church of Rome is the only

only Catholick Church, is a most uncharitable Doctrine, and to Damp the greatest part of the Christian World.

6. All Churches that do hold the Ancient Faith, contain'd in the three Creeds, are Members of the Catholick Church.

7. The Church of *Rome* is so far from being the only Catholick Church, that her unwarrantable Doctrines make her, at the best, but an unsound Member of the Catholick Church.

XVII. Q^y. *Why do not you believe, that the Church of Rome is the Mistress of all other Churches?*

Ans. Because there is no such Authority given her in the Word of God.

2. The Superiority she claims, is nothing but Usurpation, as hath been proved by our Divines.

3. It's evident from History, that both the *Asian* and *African* Churches have formerly rejected her Authority.

4. The Eastern Churches at this day despise her Pride, and Affectation of Supremacy.

5. Over

5. Over the Church of England, particularly, she can have no Authority, for this Church was a free Church from the beginning; and whatever oppressions she hath suffer'd of the Bishop of Rome, that doth not alter her natural freedom, and therefore She justly maintains it.

XVIII. Q^u. Doth the Church of Rome differ from the Church of England in any other points?

Ans^r. 1. Yes; for She holds,

1. That the publick Prayers, or Service of the Church, at which People are bound to assist, may lawfully be perform'd in Latin, or a Tongue not understood by the People.

2. That Auricular Confession, or Confessing all our mortal Sins, with the circumstances of them, in the ear of a Priest, is necessary to Salvation.

3. That Extreme Unction is a necessary Sacrament.

4. That it is unlawful for Priests, and Clergy-men, to Marry.

5. That

5. That the Church of Rome is infallible,
6. That the Scripture ought not to be read in the vulgar Tongue by the common People.
7. That the Books, commonly call'd Apocrypha, are Canonical Scripture.
8. That the Church of England had no power to Reform herself.

XIX. Qu. Why do not you allow of publick Prayer, and Service in Latin, or a Tongue not understood by the People?

Ans. 1. Because St. Paul, in the 14th chapter of the First Epistle to the Corinthians, disputes against such Service, shewing that it edifies not, v. 5, 6. That it is speaking into the Air, v. 9. That it is to be a Barbarian to the People, v. 11. That it is a childish thing, v. 20. Nay, madness, v. 23.

2. Not only the Jewish, but the Primitive Churches, had their publick Offices in the vulgar Language.

3. The unwarrantableness of the thing is so manifest, that even the wiser Men of the

the Roman Church, find fault with the publick Service in an unknown Tongue.

4. It is against the natural sense of Mankind, who think it's fit for them to know what they do, especially in the worship of God.

5. Though People may say their own Prayers upon such occasions, yet the end and design of publick Prayer, is lost, which is to join with the Priest or Minister, and the Congregation in publick Devotions, and to say *Amen* to them.

6. The reasons they give for the use of this Service in the Roman Church, are so weak, and worldly too, that they betray their Guilt and Error, as being drawn from the Majesty of the Latin Language, from the Priests being able to read his Office in all Countries, and the Peoples greater veneration of what they understand not, &c.

XX. Qu. *Why do not you think Auricular Confession to a Priest, necessary to Salvation?*

Ans. We are not against Confessing to a Minister, in the Church of England;
Nay,

Nay, our Church presses it, both publick and private, to God chiefly, and to a Pious and able Divine, if the Conscience be burden'd, and particularly upon a sick or Death-bed, and before receiving the Sacrament; but we dare not say, as they do in the Church of *Rome*, That a Man cannot be Pardon'd or Saved, except he Confesses to a Priest all his mortal Sins, with their circumstances, for these reasons.

1. Because there is nothing in the Word of God, that makes the neglect of such a Confession damnable.

2. The Word of God tells us, that God forgives Sins upon true Contrition, but says nothing of Confession to a Priest, that it is always to attend Contrition.

3. Though Confession was used in the Primitive Church, yet that Confession was made by scandalous sinners in the publick Congregation, and therefore is not the same with That practised this day in the Roman Church.

4. They make this Confession a Sacrament, or a principal part of the Sacrament of Penance, in the Church of *Rome*, and a Sacrament it cannot be, because it wants Christ's Institution.

5. About

5. About 600 years ago, this Confession was not thought necessary to Salvation, even in the Church of *Rome*, and there is no Inspiration since, to make it so.

6. The place *John* 20. 23. upon which, the stress of the necessity of this Confession is laid, imports no such thing. Confession is not so much as mention'd there.

7. This Confession, as it is managed in the Church of *Rome*, is a mere Formality, but gives no check to Sin.

XXI. Qu. *Why do not you believe, that Extreme Unction is a Sacrament, necessary to Salvation?*

Ans. 1. It can be no Sacrament, because it wants Christ's Institution. The place *Marc.* 6. 13. is no Institution of a Sacrament, but a Command to heal the Sick miraculously.

2. Anointing the Sick, was a miraculous Gift in the Apostles days, and therefore not necessary to be continued, after a sufficient promulgation of the Gospel.

3. The *Unction* they use in the Church of *Rome*, differs very much from the *Unction* or Anointing with Oyl, *St. James* speaks

speaks of, ch. 5. 14, 15. and the Apostles used; for,

1st. That in the Church of Rome hath no miraculous effects, which theirs had.

2. The Apostles anointed sick persons, that they might recover. In the Roman Church, they anoint dying Persons, that are past all hopes of Recovery.

3. We read of no such Ceremonies used by the Apostles, as the Roman Priests do use in their *Unction*, anointing the Eyes, and Ears, and Nose, and Mouth, and Hands, and Feet, and Reins, &c.

4. Whereas Spiritual Grace is pretended to be conferr'd by this *Unction*; It's evident, that in that place of *St. James*, the saving of the sick Person is ascribed to the Prayer of Faith, not to the Anointing.

4. Whereas it is pretended that it's fit, there should be a Sacrament for dying Men; we say, that the Lords Supper is a Sacrament sufficient to comfort a dying Man, without *Extreme Unction*.

XXII. Qu. *Why do you look upon the Church of Rome, as in an error, for forbidding Priests and Clergy men to Marry?*

Ans.

Ans. 1. Because *St. Paul* plainly permits a Bishop, and other Clergy-men, to Marry, *1 Tim.* 3. 2, 8, 11. *Tit.* 1. 6.

2. The same Apostle saith to all Men in general, it's better to Marry, than to burn, *1 Cor.* 7. 9.

3. The same Apostle calls forbidding to Marry, a Doctrine of Devils, *1 Tim.* 4. 1. 3.

4. *St. Peter* himself, an Apostle and a Priest, and in the Sense of the Church of Rome, a Pope too, was a Married Man.

5. Several of the Bishops of the Primitive Church were Married Men, such as *Spirdion, Gheremon, Hilary*, and others.

6. The Priests of the Greek Church do not observe this Law of Celibate, or single Life.

7. The First Council of *Nice* approved of *Papinian*'s Opinion, that Clergy-men ought to be permitted to cohabit with their Wives.

XXIII. Qy. *Why do not you believe, that the Church of Rome is infallible?*

Ans. 1. Because her Infallibility is only a pretence, founded neither in Scripture nor Reason, nor Antiquity.

2. She

that she hath actually said, both in Doctrine, and the Worship of God, and to
 herself.

3. God hath nowhere promised to make
 any one particular Church Infallible.

4. Themselves are not agreed where this
 Infallibility lies, whether in the Pope, or
 in a General Council, or in the diffusive
 Body of Christians.

5. This pretence of Infallibility in that
 Church, is nothing but a device to uphold
 their temporal Domination, and Oppression.

6. Both their Popes, and General Councils
 have notoriously contradicted one another,
 and therefore neither of them can
 be Infallible.

7. Whereas it is pretended, that an Infallible
 Judge is necessary, in order to settle
 controversies, we deny it.

8. Besides Controversies may be decided
 without an Infallible Judge, as they were
 in the Primitive Church, the Bishops, meeting
 in Council, argued and determined
 Controversies against Heretics, from the
 word of God.

9. There is another way of determining
 Controversies, without an Infallible Judge,
 and that is, a meek, humble, peaceable
 and

and charitable temper, and therefore such a Judge is not necessary.

3. We do not find, that when there were Infallible Judges in the World, such as Christ and the Apostles, that all Controversies ceas'd or ended. There were Schisms and Heresies in *St. Paul's* time, *1 Cor. 11. 19.* and if an Infallible Judge cannot rid the World of Controversies, why should he be thought necessary for that purpose?

4. Suppose an Infallible Judge were necessary, Why must that Judge be necessarily in the Church of *Rome*? Why not in any other Church?

5. For all the pretences of Infallibility in the Church of *Rome*, they cannot decide the Quarrels, and Controversies, that are among themselves.

XXIV. Qu. *Why do you find fault with the Church of Rome, for not suffering the common People to read the Bible?*

Answer. 1. Because in doing so, they act contrary to the Command Christ gives to all, Search the Scriptures, *Joh. 5. 39.*

2. Because what they forbid, the Apostles Commend, as we see in the example of the *Hereticks*, who are commend

ed for reading the Scriptures, *Ad. 17. 21.*

3. It's contrary to the practice of the Primitive Church, in which the Fathers earnestly exhorted the People to an assiduous and diligent reading of the Scriptures.

4. It agrees not with *St. Paul's* Counsel, and Exhortation, *1. Thes. 5. 7.* I charge you, that this Epistle be read to all the Holy Brethren.

5. It was the Duty of the Jews to have the Law in their Houses, and to read it to their Children, *Deut. 6. 7.* And therefore must be much more the Duty of Christians, to read, or peruse the Gospel, as being a People, living under a greater and richer Oeconomy.

6. Whereas it is pretended, that the Scriptures are obscure, and that this prohibition, is to prevent Heresies. We Answer, That the Scriptures are not so obscure, in places relating to things necessary to Salvation, but that they may be understood by the Laity; and as to the plea of preventing Heresies, that's only a Pretence, no Argument, since they might as well forbid People to Eat and Drink, for fear they should abuse that liberty.

XCV. Ques. Why do you believe that the
Books commonly Printed, and bound up with
the Bible, call'd Apocrypha, are not Canonical
Scripture?

Ans. 1. Because the true Oracles of the
Old Testament were delivered to the Jew-
ish Church, Rom. 1. 2. and these Books
were not delivered, as such.

These Apocrypha were not written by
Men inspired, as all Canonical Scripture
must be, 2 Tim. 3. 16.

3. As the Jewish Church knew of no
other Canonical Books of the Old Testa-
ment, but what the Protestant Churches
own; so the Primitive Church receiv'd no
other from the Jews, but these.

4. Some of the Authors of the Books,
call'd Apocrypha, make excuses for them-
selves, and beg the readers pardon for their
mistakes, which is not the language of the
Holy Ghost, 2 Maccab. 15. 38. See also the
Prologue to Jesus the Son of Syrach.

5. In the ancient account of Canonical
Books, particularly, that of the Council of
Laodicea, in the year 364. these Apocrypha
are left out.

6. Whereas it is pretended that these
Apocrypha were read in the Primitive
Church,

Church, we grant it, but it was for the instruction of Mens Morals, they did not resolve their Faith into them, no more do we.

7. Some Learned Men of the Church of Rome, do not believe them to be Canonical.

XXVI Qu. *Why do you blame the Church of Rome, for asserting, that the Church of England, once a Member of her Communion, had no power to Reform herself?*

Ans. 1. Because every Church hath a natural right to shake off the abuses, and corruptions, which are contrary to the Word of God.

2. It is Gods Command to private Men, not to suffer themselves to be deluded by the flight of Men, and cunning craftiness, whereby they lie in wait to deceive, and therefore much more is a National Church concern'd to do so.

3. It's the proper Office of the Bishops of a National Church to take notice, what Errors creep into their Churches, and to oppose them.

4. In vain was any Reformation hoped for from the Bishop, and Court of Rome, who dreaded nothing more than a Reformation.

5. As

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